

**THE PILGRIM FAITH  
MAINTAINED: AN EXHIBIT OF  
THE CALVARMINIAN DOCTRINE  
AS FOUND IN VITAL THEOLOGY**

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The Pilgrim Faith Maintained: An Exhibit of the Calvarminian Doctrine as Found in Vital  
Theology by Faber DeBonsat

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BY  
FABER DEBONSAT, P. P. P.

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— Παρακαλῶν ἐπαγαγέσθαι τῇ ἀποφ. παραδοθείσῃ τοῖς  
ἀγίοις πίστι. — JUDE 8.

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The Boring

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## PREFACE.

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WHEN the Pastor of a Pilgrim People speaks out, it should be in words sober as well as sound. And if anything in this essay should seem less genial or more severe than necessary, it may be charitably attributed to oversight, under the pressure of the present crisis.

Let a man in his boyhood accept the Gospel of Christ, and thenceforward study and preach it through a long life, finding it more and more precious, in its orthodox purity essentially as taught by the Fathers; and then let him see the whole fabric suddenly undermined by a "New Creed," with the essential points of their faith left out, — a creed set forth as henceforward the "standard" of his whole denomination, with the ministerial settlements and church relations generally being fast conformed thereto; — and it must not be wondered, if he feels impelled to break silence, and utter a faint remonstrance in the name of his Master.

He felt honored by his heritage in the Pilgrim communion; but now he is tempted to feel as if betrayed to the Philistines, and as if almost

ashamed to be seen in the company he is in. He must at least wash his hands from all complicity in the sad surrender. And, throwing off all wonted reserve and timidity, he must somehow or other let it be known, that he (and he hopes some others) are still fighting under the old flag.

Such a one must be forgiven, if even, in his effort to maintain the essential Faith of the Fathers, and to relieve it from the scandals that have been heaped upon it, — he should seem at times to be trenching upon forbidden ground, or broaching novelties not stereotyped in the schools. The New England Fathers themselves, Edwards, Belamy, Hopkins, Emmons, Taylor, and others, have been steadily making repairs on the Old Standards, in order to commend the essential faith more completely to mankind. And that is all we propose.

The author is no fossilized old-school conservative, scorning all improvement. It will be found that he is ready to disown and demolish any incidental disfigurement, in the interest of the Fundamental Truth. But he cannot brook a desertion of the Truth itself. He will not countenance the plan, of getting rid of a few encumbrances by demolishing the whole Citadel of Zion.

When we adopt the Bible as our infallible guide, we have to accept the divided destiny of mankind; conceding that some reach a ruin and wretchedness incalculable, while others attain a glory and blessedness inconceivable. When tender minds



revolt from this, particularly in view of the large number lost, — it is customary to seek some possible mode of *increase to the number of the glorified*, by a letting down of the gospel demands; a very dangerous tendency surely. On the contrary, the relief found here by the author is in the other direction, — in *mitigation of view concerning doom* for the masses outside; so far as to relieve all imputations upon divine righteousness and goodness, without catering to the wilfully wicked.

It is here proposed, that the current *philosophy* (nowhere found as Scripture doctrine) which teaches that the one-ness of human ruin is a one-ness of endless torment alike for all, — be modified by this thought; that when heaven is lost, there is *room outside for the varied experience of every gradation of destiny* according to desert, from the endless woe that contrasts with the endless joy, down to the bare loss of heaven with no hereafter bestowed. The orthodox doctrine requires only this: *Remediless ruin, fully and fairly proportioned, for all dying unrenewed.*

This little book contains only *hints*, drawn out by the present emergency, from voluminous Bible studies; which a quiet desire for thoroughness and accuracy — along with other causes — has not hastened into print.

May 17th, 1884.



"INQUISITIVUS.

"And who are you? Your like we have not known!  
Shades of the fathers, do ye walk again?  
Methinks, old Edwards, or some ancient sire,  
Turns in his grave, stirred by the modern din  
Of new-departure down the liberal steep;  
And—fired with ardor of advancing thought—  
Yet sounds a warning to degenerate sons!

"THE SPECTRE.

"... 'T is well! so be it!"

*Macbeth Revised.*



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